

## Contributions.

ADDITIONAL.

## WORK OF THE YOUNG PEOPLE'S SOCIETY.

C. F. YODER.

Supply follows demand. Some time ago I observed in a public library, three Magazines of current issue containing articles with subjects like these,—“Is the Pulpit losing its Power,” “The Decline of the American Pulpit,” “The Breach between the Church and the Masses.”

More recently a speaker was hissed by a mob in the streets of London when he mentioned the church, which nevertheless cheered him when he spoke of Jesus Christ.

Evidently there is an impression that the church of to-day is not meeting demands. Plainly there is a failing somewhere.

The church, especially in the cities, has drifted largely into formality, putting entertainment before salvation, and into caste, putting social and financial bars before the doors.

John Wesley once said, “The church needs a reformation every thirty years.” Times change, truth never; but changing times necessitate varying methods of applying the truth and unless the church adapts itself to conditions it falls behind and loses a part of its power.

The Young People's movement is God's answer to the cry of the estranged masses. It is a quiet reformation,—an effort to bring about a more practical christianity. Since it comes in response to a need it is its mission to push into any avenue of usefulness left vacant because of the lethargy of the church. It is Caleb choosing the unconquered land of the giants for an inheritance. It is David driving the Jebusites out of Jerusalem.

The church fails to come into touch with the masses therefore it is the mission of the Society to push that personal face to face, heart to heart, work which alone can win men to Christ. The church does not rise in its might and smite the evils of the day as it should, therefore it is the duty of the Society to rise up and smite them.

The church has failed to consecrate its wealth, therefore it is for the Society to raise the standard of Christian giving, not to the Mosaic standard of tithes but to the consecration of *all* to Christ. Luke 14:33. The church has strayed more or less from both the letter and the spirit of the Gospel, therefore it is for the young people to rally round the banner of Gospel doctrine; but not with such blind zeal as to lose sight of the spirit of it all.

The movement does not enter officially into any of the political, social or financial questions of the day. Its members do and because of their quickened zeal and patriotism their power is felt in all these lines. But its calling is pre-eminently spiritual. It is simply Christianity for the young and Christianity seeks to reform the world by transforming individuals. So while there are literary and social meetings yet the center of the movement is the prayer-meeting. I wish to emphasize this point because I might name several K. C. Societies which are more like literary than religious societies and judging by the way the hundred-dollar offer was magnified at Conference one would think that the movement was first of all a money-making one and that that society was most loyal which bought the most literature whether it was organized on successful principles or was doing good work in other ways or not. Compulsory giving in the way of profits is not true giving. How much better it would be if our first aim would be to make our societies spiritual, organizing on those principles that have made the world movement so marvelously successful and thus gaining all the advantages of co-operation and the inspiration of fellowship without losing in any way, for Topic and Committee cards could be published by our own house for the C. E. just as well as for the K. C. Constitution.

If the Society is fostered and made a success spiritually, then donations for mission and other work will flow from it freely and naturally, but if the glory of a name and of financial success is made the chief end, then the movement must suffer because the most vital part of it is neglected.

## WHY WE SHOULD READ THE BRETHREN EVANGELIST.

N. A. FRAME.

The answer almost invariably is, “I am too poor;” nine-tenths would say, “I can't afford it;” the tenth one says, “I don't care,” or to bluff you off, say, “I have something better to read,” referring you to the Bible. Now I will venture the assertion that the poorest class of people in the land can pay for the BRETHREN EVANGELIST if they only would.

Why, God bless you, the lady that works for \$1.50 per week *can*, if she will, give six days labor out of three hundred and sixty-five days and then have three hundred and fifty-nine days left for her own benefit, and then, by so doing, in course of time become a good reader. Then, too, she will know all about the church and its preachers, where they live and

what their names are, how many conversions we have and the meetings that are held and by whom.

Now if we have the good of the church and the conversion of souls at heart, we will not only take our church paper, but will subscribe for all charitable purposes, in short, anything that will help the cause of Christ and build up the kingdom of our Lord and Master.

I once hired a young man who was an habitual tobacco chewer, and when his tobacco came within three days of running out, he would begin looking around for some one who would go to town, so he could send for more tobacco. Now if *we* would have as much zeal and earnestness for our church paper as that young man had for his tobacco, we would not only take our church paper, but when our subscription would come within three weeks of running out, we would send one dollar and fifty cents immediately to the editor for fear of missing a copy.

Our editor ought to have ten thousand subscribers within thirty days. If we would do so, I think he would give us the paper for one dollar per year.

There are a great many people in our country who pay one dollar and fifty cents for those trashy fashion plates which, at best, are only calculated for theater-going people; but when you ask them to subscribe for their church paper, the invariable answer is, “*I am too poor.*” Oh! brethren and sisters, you who have promised to follow Christ in all His appointed ways, let us be true to our profession and let this trashy stuff alone, and, if possible, take our own church paper.

It seems to me that I could not possibly keep house without the BRETHREN EVANGELIST, because it keeps me posted on what the church (I love so well) is doing. It seems to me it would be poor satisfaction for me to belong to church and not know what that church is doing. I here repeat, if we only would, in thirty days we could swell the subscription list to ten thousand, and then I am satisfied our editor would give us the paper for one dollar a year. But there is the trouble, and that is what is the matter. And last, but not least, if we would take Bro. Bashor's advice of a few years ago and pay one dollar each, both young and old brother and sister, we could in thirty days pay off the college debt; but the trouble is, one won't and the other don't—that is what is the matter.

Dunlaps, Ind.

Duty walks with bowed head, as if it were always tired; faith has a way of looking up, and it sees things duty never sees.—*Selected.*